



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

they need another century of delving among vital endowments of nerve, of torturing dogs and frogs, to teach them that these facts utterly refuse to assimilate, except under the conceptions of *mind* and *matter*?

Rockport, Mass., March 5, 1875.

B. H.

Is Man a finite Being?

Mr. Editor:

In the October number, 1874, *Jour. Spec. Phil.*, Mr. Kroeger says: "If any finite being is immortal, i.e. continues to lead a self-conscious life throughout all time, it necessarily remains always more or less immoral, because it remains finite." Now, I ask Mr. K. if his hypothesis does not involve a contradiction? How can an "immortal" and "self-conscious" being, living throughout all time, be or remain finite? Is the term "finite" predicable of such a "being"? Or, rather, is the term "finite" predicable of "being" at all? Is it not a theological rather than a philosophical term, and one that has no place in the vocabulary of a science of pure "being"? If, then, the "being" assumed in the hypothesis is not finite, does not the corollary of "immortal immorality" reduce to zero?

North Lawrence, Kansas.

LIGHTSEEKER.

BOOK NOTICES.

German Rationalism, in its Rise, Progress, and Decline, in relation to Theologians, Scholars, Poets, Philosophers, and the People: A Contribution to the Church History of the 18th and 19th centuries. By Dr. K. R. Hagenbach, Professor of Theology in the University of Basle. Edited and translated by Rev. Wm. Leonhard Gage and Rev. J. H. W. Stuckenberg. Edinburgh: T. & T. Clark. For sale by Gray, Baker & Co., St. Louis.

The so-called rationalistic movement is perhaps the most noteworthy in modern theology. At bottom it is the attempt to bring about a perfect unity between faith and insight. That it has generally proved a failure must be confessed when we compare its results with the ideal standard. When, however, we consider the value of these attempts in provoking reaction on the part of orthodox theologians, as well as in developing literature and science, we find the movement quite essential to the divine Purpose in world-history. In the middle ages the pantheistic interpretation of Aristotle by his great Arabian commentators threatened Christianity with an insoluble contradiction between Reason and Faith. Its effect was to stimulate into being a race of sturdy thinkers, among whom Thomas Aquinas stood preëminent and enunciated the speculative basis of the Christian faith in such terms as may stand for valid to this day. The growth of universities and the revival of learning date their birth in the great convocations assembled to hear the scholastic doctors present their theories of faith and reason.

Dr. Hagenbach gives a brief account of the rise of Rationalism in Germany, reviews the characteristics of the eighteenth century, sketches the strife between the Lutherans and Calvinists and the rise of Pietism. The accounts of Lessing and Zinzendorf are of especial value. Herder, Kant, Schiller, Schelling, Jacobi, Fichte, Richter, Goethe, Novalis, Schleiermacher, and Hegel, are discussed in ten chapters. In Chapter XXIV. the author treats of the rise of the Protestant spirit in the Roman Catholic Church during the past and present centuries.